

- 241 fern and low bushes and the second planting never yields as good crops as the first. Because of this, the natives try to clear new land each season, going farther and farther from their villages. There is little effort to keep the firs within bounds and if the season is dry
- [361] large areas of uncut timber are often burned over. The result is a wholesale destruction of large timber and the final exhaustion of the lands about a village. When this occurs, the village must be moved to new territory but, curiously enough, the natives never gave land exhaustion as a reason for such movements. The village will move
- [791] on the advice of an *ombiasy* ("medicine-man"), who will assign some supernatural reason for the crop failures.

241 When the *tasy* is inconveniently far from the village, the people
 ● 423 camp there, building small, temporary houses. Among the Menabe
 596 the members of each lineage formerly camped and worked together, as a protection from enemy raids. When a section of land was to be cleared and burned, the heads of families marked out sectors along its front and each family cleared back into the jungle as far as it thought necessary to provide food for the year. The families thus had strips of crop land of approximately equal width, but of a length proportionate to their industry. The crops were the absolute property of the family, but the land reverted to the lineage and was reappportioned at the next burning. At the present time, this method has largely lapsed, and families are holding and working their *tasy* independently.

- 241 Seed for rice and other crops is usually collected shortly after the harvest and kept in joints of bamboo, small cloth bags, etc. These are hung up in the dwelling, over the fireplace, so that the smoke will help to protect them from insects. Sometimes wood ashes are mixed with the seed for the same reason. In a few houses I found
- [513] soft bags of matting, stuffed with seed rice, in use as pillows. Seed beans are sometimes kept in peculiar baskets made in imitation of clusters of bean pods (Fig. 1, c, d).

241 As far as I could learn, no special importance is attached to the
 789 selection of seed. There are no seed gathering ceremonies, no charms are placed with the seed, and there is no attempt to increase its yield by magical means. Seeds are usually soaked in warm water before planting, but this is not a universal practice.

Apparently no rites to promote fertility are performed at planting time. This is rather curious in view of the wide occurrence of such rites in connection with Asiatic rice culture, but I am convinced that if they ever existed among the Tanala they have been forgotten.

426 even to his sons until he thinks he is about to die. Loans and other business transactions involving money are always made publicly, in the presence of witnesses, even when they are between members of the same lineage.

423 In discussing the Tanala ideas of property it is necessary to distinguish at the outset between land and property of all other sorts. To understand the native attitude toward land, the local conditions must be kept in mind. In pre-European times the population was sparse and apparently almost static. The villages lay far apart, each one surrounded by a great stretch of uninhabited forest. The natural supply of forest products and of land for pasture always exceeded the local needs. Moreover, the *icry* method of agriculture required that the land be allowed to lie fallow for from five to ten years between plantings. Under such conditions there was little incentive for individual ownership.

423 In pre-European times the ultimate ownership of land was vested in the village. Each village owned a definite territory whose limits were established at the time it was founded. The boundaries were usually rivers, mountain ranges or other natural divisions. 621 The villages were jealous of their rights and serious trespass, such as 596 pasturing cattle or cutting *icry*, would result in war. Transfer of land between lineages of the same village was permissible and not uncommon, but its sale to outsiders was impossible without the consent of the council. Actually, it was so rare as to be almost unknown. [121]

The ownership of land within the village stockade was vested in the various lineages, except for the *kianao* ("village square"), which was common property. Each lineage owned a ward, which was usually a segment extending from the *kianao* to the stockade (see The Village). If a lineage grew too large for its ward, all the members contributed to buy land from the adjoining lineages. When one or more families withdrew to form a new lineage, the ward was divided.

Among the Menabe, fallow land and virgin jungle were, for all practical purposes, held in common. A villager was entitled to place beehives, set traps and gather timber and forest products on any land which was not in use. Cattle could also be pastured [233] anywhere, those of the entire village usually being kept in a single herd. For agricultural purposes the land was, at least in theory, divided into sectors running from the village to the limits of its territory. Each sector lay in the same direction with regard to

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the village that a ward within the village occupied with relation to the 621
 kianza and was the property of the lineage occupying that ward. 423 ●
 Actually, the outlines of these lineage holdings were irregular. Their 596
 limits were set by natural boundaries and there was an attempt to
 equalize their value.

At the time of making the *tary*, the lineage land was temporarily 621
 divided among the various families, but it reverted to the lineage 596
 as soon as the crop was harvested. Lineage land, or, more correctly, 425
 the right to use it for agricultural purposes, was sometimes sold
 to members of other lineages within the village. This was a last
 resort and was only considered justifiable when some member of
 the lineage had been enslaved and his ransom could not be raised
 otherwise. It seems that such sales were often considered rather
 as pledges for loans, for every lineage tried to keep its land intact
 and would go to great lengths to buy back any which had been sold.
 When a lineage seceded from a village, it forfeited its land rights
 and its former territory could be occupied by the other lineages
 without recompense to it.

Among the Menabe two new developments in land ownership 423
 have occurred in recent times. Due to the increasing value of forest 178
 products, the lineages now preempt for their members the right to 596
 gather honey, wax and raffia within their territories. There is also
 an increasing tendency toward individual ownership of land. This
 is correlated with the introduction of irrigated rice culture. The [243]
 preparation of rice beds requires much labor and they must be kept
 in repair constantly. A family which builds a terrace system is
 felt to have established its individual right to the land and retains
 it as long as the terraces remain in use. If the land is allowed to
 lie fallow for any length of time, however, it reverts to the lineage.
 This development is so recent that, as yet, there seems to be no
 rule regarding the sale of rice beds to members of other lineages.

Among the Ikongo the rules regarding land ownership seem to [184]
 be much the same as among the Menabe except that individual
 ownership of rice fields is much older and better established. Such
 fields are inherited within the family and the lineage has little or no
 right over them.

All property other than land is individually owned. This extends 421
 even to the least important tools and utensils. Everything in the 593
 establishment, from the house down, belongs to some particular
 member of the family. These rights of ownership are recognized
 even between parent and child in spite of the great theoretical power